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A Critical Study for the Proper Methodology of Translating Islamic Terms in the Holy Qur’an into English with Special Reference to Some Qur’anic Terms

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ABSTRACT

The main theme of this article deals with the methodologies of translating religious terms in the Holy Qur’an. This article is divided into four chapters. The first chapter deals with the definition of translation and the opinions of Muslim scholars and jurists about the translatability of the Qur’anic scripture. The second chapter deals with the relationship between the universality of Islam and the importance of translating the meanings of the Holy Qur’an into other languages especially into English. The third and the forth chapters are the core of this article and they firstly, discuss the methodologies of translating religious terms in general, and secondly they discuss in particular special religious terms used in the Qur’an and the standards that the translator of the Holy Qur’an has to acquire. Furthermore, two main approaches and methodologies have been presented: on one hand Eugene Nida’s methodology which is called ‘dynamic equivalence’ related to translating religious terms has been presented. On the other hand, Lawrence Venuti has criticized Eugene Nida’s methodology and regarded it as a continuation to imposing Anglo-American norms and culture upon any translation and regarded this as an act of imperialism and ethnocentric violence in translation because the culture of the main language is not well presented in the target language. Venuti, instead, preferred ‘foreignizing’ translation methodology to ‘domesticating’ translation methodology accepted by Nida, because the former methodology preserves the culture of the main language in the translation process, while the latter does not regard this issue as an important one. The present article adopts ‘foreignizing translation’ methodology and apply it in translating the religious terminologies found in the Holy Qur’an such as Allah, *salat, sawm, zakat, hajj* plus the names of the Qur’anic *Suwar*. Finally, the conclusion comes.

Keywords: Translating Islamic Terms, Qur'anic Terms, Methodology.

INTRODUCTION

The translation of the meanings of the Holy Qur’an has become one of the main concerns for Muslims as it helps to convey the message of Islam to other languages of the world. The translation of meanings of the holy Qur’an into English language has also been considered highly important as English, nowadays is regarded as one of the most important languages of the world. From the twelfth century until this day, there have been various translations of the Qur’an into European languages and many difficulties have faced those who have endeavored to translate this highly sacred text. One of the most difficult problems which faced the translators is translating the religious terminologies in the Qur’an.

The scope of this article is not to discuss every variety of technical terminology; my prime concern is rather with the special religious terminology of the Holy Qur’an and with the proper methodologies that are followed in translating such terminology.

The examples presented in this article are related to the exalted names of Allah, some terminologies related to Islamic law such as *salat, sawm, zakat, and hajj,* and the names of the Qur’anic *Surahs*. Furthermore, the present article adopts ‘foreignizing translation’ methodology which could be applied in translating all

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the Qur’anic terminologies found in the Holy Qur’an. In addition, the objective of this study is three folds: firstly, it proposes an appropriate solution for translating the Qur’anic terminology. Secondly, it paves the way for adopting a unified methodology amongst the translators of the Holy Qur’an. Thirdly, it helps in conveing the true message of the Holy Qur’an for non-Arabic speakers and for those who want to know about the religion of Islam through the Holy Qur’an. Finally, to achieve the above-mentioned goals, a descriptive as well as an analytical methodology has been applied in order to choose the proper methodology for translating religious terms in the Holy Qur’an.

Chapter One

The Meaning of Translation and the Stance of Islamic Law with Regards to the Permissibility of Translating the Meanings of Holy Qur’an into Other Languages

1.1 Translation defined

1.1.1 Translation as a Technical Term

The translation of written texts may be divided into two categories or approaches: the first category is a **word-for-word translation** and the second category is **semantic translation**. **Word-for-word translation** is the type of translation where “SL (source language) word-order is preserved, and the words translated singly by their most common meanings, out of context. Cultural words are translated literally”.[1] **Semantic translation**, however, as defined by Doster Belyalyev and P. Newmark: “attempts to produce the precise contextual meaning of the original within the constrains of the TL (target language) grammatical structure…in addition to the aesthetic value of the SL text which is taken into consideration”.[2] It also means the transfer of ideas and meanings from one language into another[3] without being bound by the order of words in the source text or having to respect their syntax[4].

According to Eugene Nida, translation is essentially the business of making the closest natural correspondence or equivalence to the source language in the target language, first in terms of sense and meaning and then in terms of style[5]. This kind of translation is the ultimate product of modern linguistics: it is a process with a relative type of success and is variable in terms of the levels of communication it achieves[6]. Furthermore, translation has been defined by a large number of scholars and translation theorists, such as Prochazka, Nida, etc... Newmark, one of the most distinguished scholars in this field, has defined this discipline as: “It is rendering the meaning of a text into another language in the way that the author intended the text”[7]. A similar definition has been given by Roger T. Bell which reads: “The expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences”[8].

Several modern linguists, such as Saussure, Harris, Bloomfield, Hjelmslev and others, have argued that language is not simply a bag of words from which we may extract words one by one as we do with letters from a box to set up type for printing. Rather it is a series of systems, on the basis of which we have to reconsider matches and correspondences in each particular case. These linguists regard the translation of meanings from one language to another as problematical, because meaning itself, as Catford tells us, is the property of the source language and can only partially be translated into another one[9].

Indeed, the criticism leveled by these linguists against semantic translation provides us with a reasonable explanation of the reasons why word-for-word translation always produces unsatisfactory results: for words cannot necessarily bridge the actual communicative gaps that exist between different languages[10]. Most people, therefore, acknowledge the difficulty of translating literary works; and indeed there are those who say that translating poetry, for example, is an impossibility (and how much more so, then, in the case of the Holy Qur’an?). Such difficulties arise not because of the special linguistic quality of literary writing, but rather because of the fact that a literary work translated from one language into another loses several features: it loses those personal and social touches, those special shades of meaning that are embodied in an expression in a particular language. This fact demonstrates the close connection between language and thought and the overall cultural context: it would be foolhardy to regard such expressions merely as symbols given their very close connection with human ways of thinking – and it becomes hard for us to imagine any sort of thinking process happening without such words, because mankind does its thinking by means of these words [11]. Therefore, Goldenberg "wonders, if it is difficult to translate the human word, then how can one possibly translate the divine word? He also wonders how one translates words which have distinct connotations in one language, that do not exist in another".[12]

1.2 Does Islamic Law Permit the Translation of the Holy Qur'an into Other Languages?

It is thus clear to us that it is impossible to provide a word-for-word translation of the Holy Qur'an in terms of language usage. This involves transferring words and expressions from one language into corresponding ones in other languages, in such a way that syntax and the ordering of ideas remains essentially the same; and such an aim is unachievable, given that languages do not correspond to one another in their vocabulary, their formulas and their modes of expression. A word-for-word translation of the Qur'an has therefore been unanimously judged to be forbidden in Islamic Law on the grounds of not being possible. Most translators of the meanings of the Holy Qur'an have acknowledged this, one such being the orientalist Arthur Arberry, who has written in the Introduction to his translation: " I have called my version an interpretation, conceding the orthodox claim that the Qur'an (like all other literary masterpieces) is untranslatable"[13]. In a similar way the British Muslim translator Muhammad Marmaduke Pickthall affirmed in the Introduction to his translation of the Holy Qur'an his belief that the Qur'an could not be translated: for it was the miraculous Message of Allah, which affected the hearts of those who heard it and brought tears to their eyes, whenever its high rhetorical themes were slowly recited – and how could such effects be replicated in any translation?[14]. W.G. Shellabear furthermore (in 1969) declared that it was not possible to translate the Qur'an, since no translation would be able to do justice to the source text.

Translating the Holy Qur'an in a semantic fashion is also a very difficult undertaking. Even though there are some people who have forbidden it since they regard it as impossible[15], most Muslim scholars - particularly those of Al-Azhar – have nonetheless permitted it (albeit on very stringent and narrow conditions)[16]. Those scholars who were for banning such semantic translation took that line only out of their concern for the Holy Qur'an, on account of those bad or false translations that had been produced by Europeans in either earlier or more modern times, whether deliberately or through insufficient understanding of the Arabic text of the Qur'an.

Now when we talk of the permissibility of semantic translation (that is, the transfer of ideas and meanings from one language into another), we base this on a certain powerful argument. This is that semantic translation is something that reveals meaning, and is therefore in this context synonymous with interpretation (exegesis); for exegesis involves explanation, and it is a science through which one is able – as much as humanly possible – to discover what the Holy Qur'an shows us of the will of Allah. Such interpretation is valid even if it only presents a single meaning[17].

Just as interpreting or commenting on the Qur'an in Arabic is both necessary and permissible, so also is it both necessary and permissible to translate such interpreted meanings into another language?[18]. This is indeed an important part of the means available for communicating and disseminating the message of Islam throughout the rest of the world. We take the view, then, that translations of the Holy Qur'an should be designated as translations "of the Meanings of the Qur'an" in English (or in whatever other language) rather than being called "a translation of the Qur'an": this is because calling such a product "a translation of the Qur'an" implies that most of the possible meanings of the text are being presented to the reader, while this is not in fact the case. The other advantage in adding the word "meanings" to the title of any Qur'an translation is that it keeps in the minds of those reading this translation the fact that what they are being offered is not the inimitable text of the Qur'an itself, but only an interpretation of its meaning - a human rendering of the divine, inimitable original text. What an amazing difference there is between the two! While the original text can move souls to the point of tears, other renderings are greatly inferior in terms of their affective power. While the former is laden with different shades of meaning, interpretation can convey only limited meanings. The introduction to any translation should alert the reader to these points, and also state that a Muslim needs to learn the original text.

In closing this discussion of the permissibility of semantic translation of the Qur'an, I take the following view regarding some of the conditions circumscribing the translator. He should be a Muslim; non-Muslims are prohibited under Islamic Law from doing it, for we have ample evidence from experience that every non-Muslim who has embarked on this task has fallen into error, whether through lack of understanding of the original or plain willfully, as in the case of the Jew N. J. Dawood, with his distorted version of the Holy Qur'an.

Before we commence our discussion of the methodologies required for the translation of special Islamic terms, we shall review in the following part the need for Qur'an translation into other languages and the connection that has with the universality of Islam.

Chapter Two

Holy Qur'an Translation and the Universal Nature of The Message of Islam

Islam is a universal religion for all mankind, regardless of language and colour, as set forth in the Holy Qur'an: "We have not sent you but as a universal (Messenger) to men…" (Surah 34 *Saba'* v. 28). The People of the Islamic Message cover all of mankind throughout the world, and the Muslim religion is a universal one that is valid for every time and place, as declared by Allah the Almighty Himself: "Say: 'O Men! I am sent unto you all, as the Apostle of God…" (Surah 7 *'A'raf* v. 158). Promulgating Islam is a duty for every Muslim, again as declared by Allah the Almighty: "Say: 'This is my way: I do invite unto Allah, - on evidence clear as the seeing with one's eyes, - I and whoever follows me. Glory to Allah! And never will I join gods with Him!' (Surah 12 *Yusuf* v. 108). Non-Muslims who are also not Arabs cannot nowadays be attracted to Islam other than through their own languages, in order that they be won over by argument; for Allah again says this in the Qur'an: "And We sent out not any Messenger except with the tongue of his people that he might clarify to them" (Surah 14 *Ibrahim* v. 4). Given that – as we have already pointed out – this is a duty, and that it cannot be fulfilled by any other means, it is essential these days to have translations that interpret the meanings of the Holy Qur'an into the various languages of the world so that non-Arabic speakers may be in a position to read it and grasp its meanings as revealed by Allah the Almighty. We therefore see it as an essential task today to assist in the translation of the meanings of Qur'anic text into all the world's languages – but especially into English, which has nowadays gained the status of a world language.

From the early days of Islam and its diffusion amongst non-Arab peoples, Muslim scholars felt that it was necessary to explain some of the more obscure and enigmatic concepts in their religion. They, therefore, composed the so-called special dictionaries with names like *Gharib al- Qur'an* "*Lexical Peculiarities of the Qur'an*" and *Mufradat al- Qur'an* "*Vocabulary of the Qur'an*" that were in tune with those times. Other scholars, from Persia, Turkey, India and elsewhere, wrote commentaries on the Holy Qur'an in their own languages so as to help those from their nations who had no knowledge of Arabic.

When we consider the efforts made by Muslim scholars in earlier times to produce interpretive translations of the Holy Qur'an into – for example - Persian and Turkish, we see that they did sterling service. However, translations of this kind into European languages in particular (languages such as English, French and German) have not been accorded with the necessary degree of care, as had been the case with the previously-mentioned languages[19].

Consequently, an accurate translation is an absolute essential. For the first thing about Islam that the non-Muslim gets acquainted with is its revealed Book, the Holy Qur'an; therefore, he must grasp what it is saying accurately and without distortion just as Muslim scholars do. There are many people who have embraced Islam because they have got to know a sound translation of what the Qur'an has to say. The opposite has also happened. Some people have received a bad image of Islam and of its Prophet (PBUH) because of certain unsound translations, such as that of the Jew N. J. Dawood, more than one million copies of which have been printed and distributed. Muslims must, then, be sure to supervise translations of the meanings of the Holy Qur'an and prohibit any bad translation, stopping it from getting into circulation. Recently, in fact, the Egyptian Board of Censors stopped the circulation of N.J. Dawood's translation on the grounds that it was a bad one that carried material malicious towards Islam and its Prophet (PBUH)[20].

Allah be praised, then, for preserving His Book from all changes and distortion, and for exposing those who would distort it by their translations. Therefore, great research efforts must be undertaken to uncover such acts of distortion.

Chapter Three

Introduction to the Methodology of Translating Technical Terminology in General, with Particular Reference to Religious Terminology in the Holy Qur'an.

3.1 Definition of Terminology

M. Teresa Cabre said about the definition of terminology: "As a discipline, terminology is a subject which is concerned with specialized terms; as a practice it is the set of principles oriented toward term compilation; finally, as a product, it is the set of terms from a given subject field. Diversity can, therefore, be traced from the beginning. In this first meaning, terminology is conceived as the discipline concerned with specialized terms"[21]. In addition, she states in this context: "Terminology is an interdisciplinary subject which is composed of elements that are at the root of linguistics, ontology, and the subject fields and it is necessarily linked to the documentary science on which it depends and which it serves".[22]

3.2 Methodology for Translating Technical Terminology in General, with Particular Reference to Religious Terminology in the Holy Qur'an

Translating religious terminology is a matter of extreme importance, not least with the Holy Qur'an, which brought into the Arabic language novel terms and expressions which it endowed with rich new conceptual dimensions unheard of prior to the Qur'anic revelation. Examples of these are the word *rahman* (and the other most beautiful names of Allah), plus words like *salat, sawm, zakat,* and *hajj*, and other religious terms.

When translating such special vocabulary from one language into another there are conventions and methodologies that must be adhered to. After all, this is not ordinary language, but rather terminology that carries cultural and religious connotations: in order to understand it we have to have an understanding of the religious and cultural framework that gave rise to it. If we attempt to transfer such terminology into another target language, it will lose those connotations and those special substrata of cultural meaning that it contains deep within itself. For there cannot be any corresponding term or expression in the target language of translation, since terms in the source and target languages will have different cultural and environmental roots, and because it is just not possible for two languages to exhibit total correspondence[23].

Words or expressions that have this cultural dimension are known as **"culture-specific words"**. The translation of such terminology is a part of the discipline of lexicology[24], and there is an array of methodologies for handling them in translation[25]. I do not propose here to discuss every variety of technical terminology; my prime concern is rather with the special religious terminology of the Holy Qur'an and with the methodologies that are followed in translating such terminology.

When it comes to the translation of special terminology and religious translation in general, we may benefit from the experience of researchers who have developed well-known theories of translation, and in particular Eugene Nida, the author of "*Toward a Science of Translating*", which he wrote in 1964[26]. Eugene Nida divides technical terms into three types, and then postulates the idea of two principal methodologies or approaches for the translation of such terms. Despite the criticisms that have been leveled against them (as we shall see), these divisions and approaches may be -to an extent- applied to the translation of Qur'anic special religious terminology.

In the eleventh chapter of his book in question – a chapter on Translation Procedures – Nida deals with important matters relating to the steps to be followed whether in individual or team-based translation, and we may derive great benefit from these in translating any text from another language, including translating the texts of the Holy Qur'an [27].

Nida identifies three lexical levels for consideration: "(1) terms for which there are readily available parallels, e.g. *river, tree, stone, knife,* etc.; (2) terms which identify culturally different objects, but with somewhat similar functions, e.g. *book*, which in English means an object with pages bound together into a unit, but which, in New Testament times, meant a long parchment or papyrus rolled up in the form of a scroll; and (3) terms which identify cultural specialties, e.g. *synagogue, homer, ephah, cherubim,* and *jubilee,* to cite only a few from the Bible"[28]. As regards coping with such terms, Nida continues: "Usually the first set of terms involves no problem. In the second set of terms several confusions can arise; hence one must either use another term which reflects the form of the referent, though not the equivalent function, or which identifies the equivalent function at the expense of formal identity…"[29].

What we are concerned with in this study is the third set of terms, and how to cope with them. As Nida goes on to say: "In translating terms of the third class certain 'foreign associations' can rarely be avoided. No translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of the foreign setting. For example, in Bible translating, it is quite impossible to remove such foreign 'objects' as *Pharisees, Sadducees, Solomon's temple, cities of refuge*, or such

Biblical themes as *anointing, adulterous generation, living sacrifice* and *Lamb of God*, for these expressions are deeply embedded in the very thought structure of the message. It is inevitable also that when source and receptor languages represent very different cultures there should be many basic themes and accounts which cannot be 'naturalized' by the process of translating"[30].

Nida, a professional translator of the Old and New Testaments, provides plenty of examples of expressions whose meanings depend so largely upon the total cultural context of the language in which they are used, and cannot therefore be easily transferred to other linguistic and cultural contexts[31].

It is, therefore, absolutely essential before embarking on the translation of such terms to understand their cultural context in the source language and in the message given in that language; for these terms only have distinct meanings when used within the total cultural setting[32]. So before we can translate the terminology of the Holy Qur'an we have to be aware of several things, for example the pillars of Islam, Islamic beliefs, the life of the Prophet (PBUH) etc., in order that the true import of all terms such *tawhid*, *shahadah*, *assalat, sawm, zakat,* and *hajj*, may be understood so that they can then be translated correctly.

It is also essential that the translator should know the cultural context of the receptor language and how he may bring his translation closer to the mind of the receptors.

How, though, can translators know what degree of equivalence there is in their translations between the original or source language and the receptor language?

Obviously, Nida explains, the process by which one is able to determine equivalence between source and recepient languages is a highly complex one. "However," he tells us, "it may be reduced to two quite simple procedures: (1) "decomposition" of the message into the simplest semantic structure, with the most explicit statement of relationships; and (2) "recomposition" of the message into the receptor language, in such a way as to employ those correspondences which (a) conform to an F-E [Formal Equivalence] translation, a D-E [Dynamic Equivalence] translation, or a compromise translation, and (b) provide the most appropriate communication load for the intended receptors"[33].

Whilst there is no complete equivalence of terms between languages, the translator must endeavor to find the closest equivalent possible. There are two types of equivalence: the first is **Formal Equivalence** and the second is **Dynamic Equivalence**. **Formal Equivalence translation** "is basically source-oriented; that is, it is designed to reveal as much as possible of the form and content of the original message…In doing so, an F-E translation attempts to reproduce several formal elements, including: (1) grammatical units, (2) consistency in word usage, and (3) meanings in terms of the source context…"[34].

When translating some expressions by the Formal Equivalence method, the translator replaces a particular expression in the source language document with a similar expression in the receptor language document…However, if he is unable to come up with an equivalent term or expression he may then employ a number of synonyms in order correctly to explain the meaning of the original term, and then clarify that with a footnote, lest the receptor be confused. Such translation is also known as **gloss translation**, in which the translator tries to reproduce as literally and meaningfully as possible the form and content of the original; which means that the message in the receptor culture is constantly compared with the message in the source culture to determine standards of accuracy and correctness[35].

Dynamic Equivalence translation – adopted by Nida himself and reckoned by him to be the most suitable method of translation – is based upon the principle of equivalent effect. In this kind of translation we are not so concerned with matching the receptor-language message with the source-language message, but with the dynamic relationship, that the relationship between recipient and message should be substantially the same as that which existed between the original recipients and the message. Dynamic Equivalence translation aims at achieving the closest possible natural equivalent to the source-language message, and such a natural rendering must fit (1) the receptor language and culture as a whole, (2) the context of the particular message, and (3) the recipient-language audience[36].

The degree to which a translation conforms to the receptor language and culture as a whole is felt to be an essential element of any stylistically acceptable rendering. J.H. Frere has explained this by stating: "The language of translation ought, we think, … to be a pure, impalpable and invisible element, the medium of thought and feeling and nothing more; it ought never to attract attention to itself… All importations from foreign languages…are…to be avoided.” Such an adjustment to the recipient language and culture must result in a translation that bears no obvious trace of foreign origin, says Nida[37].

3.3 Criticism of Nida’s Theory of Dynamic Equivalence by L. Venuti

Nida’s theory of Dynamic Equivalence has come under much criticism, most significantly from Lawrence Venuti, who regards it at the outset as one of the manifestations of ‘ethnocentric violence’ in translation, on the grounds that it imposes Anglophone culture upon other cultures[38]. This is because this theory believes in the need to remove the foreign elements, or traces, in a translation – as explained above – and focuses on the receptor culture, even if that involves some loss from the culture of the original language that is being translated. In Nida’s words: “ A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the recipient to modes of behavior relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message”[39].

Venuti directs criticism at Nida on the grounds that the latter concentrates on fluency in translation, which actually means ‘domesticating’ translation[40], whereas Venuti is a supporter of ‘foreignizing’ translation – the approach that preserves the cultural dimensions of the original text. The principle of ‘domestication’ in translation means this, in the words of Nida: “the translator must be a person who can draw aside the curtains of linguistic and cultural differences so that people may see clearly the relevance of the original message”.[41] This relevance fits in with the culture of the receptor or target language. However, the flaw in this approach – as Venuti points out – is that the translator’s concern for relevance in terms of the receptor language will be at the expense of some of the linguistic and cultural features of the source text; for those who wrote the original texts would not in the first place have taken into consideration the second or receptor language[42].

Nida affirms his above-mentioned theory, which focuses upon a smooth and easy style, when he writes: “ An easy and natural style in translating, despite the extreme difficulties of producing it - especially when translating an original of high quality –is nevertheless essential to producing in the ultimate receptors a response similar to that of the original receptors”[43].

In writing these words Nida is imposing the criteria of Anglophone culture regarding a fluent, easy style – at the expense of translating texts from any culture that is different from the Anglophone one; and in doing so he is “masking a basic disjunction between the source- and target-language texts which puts into question the possibility of eliciting a ‘similar’ response”[44].

Lawrence Venuti reaches the conclusion that Nida’s theory of Dynamic Equivalence translation is simply a clear expression of Nida’s Christian missionary zeal, and of the zeal of Anglo-American culture to use ‘domesticating’ theories to impose on translations, such theories give no consideration to the linguistic and cultural differences that are inherent in original texts. By focusing on the receptors and on how to bring the message to them when translating an alien text, Nida has dismissed the cultures of other languages and, in the name of fluency and transparency, has eliminated the cultural divergences and the real meanings that are there in the source text.

Consequently, Venuti – like his precursor the German philosopher and theologian Friedrich Schleiermacher – issues a call for the ‘foreignizing’ approach to translation. This is a methodology which delivers the act of translating the source text from the straitjacket of Anglophone culture by not subjugating the translated text to the demands of that culture, but instead preserving certain of the linguistic and cultural elements of the source text. It means in fact exposing the target readership in the English-speaking world to the new cultural ambience of a different language. Venuti sees this ‘foreignizing’ strategy as aiming to curb ethnocentric violence, racism and the comprehensive bias of the hegemonic Anglophone culture and to incorporate other cultural settings into the translation process[45]. Venuti also regards ‘foreignization’ as one means of resisting ethnocentrism, racism and imperialism in the interests of ‘democratic geopolitical’ relations.

3.4 The Proper Methodology for Translating Religious Terminologies

Now the question that concerns us at this point, regarding the translation of the Holy Qur’an, is: which approach should we follow when translating its religious terms? and how can the translator use the methodology selected practically in his work (translation)? The answer is that the ‘foreignizing’ method is preferable, because this contains deep within itself the culture of the source text – something highly desirable and important in the case of a text such as the Qur’an, with its inimitable characteristics. The target language reader will not however, be completely satisfied, for he will be endeavoring to comprehend the strange words that appear in the translation, and again will have to get used to reading a new kind of style that may use forms of expression that he is not accustomed to, all in the cause of making the translation fit the cultural setting of the source text.[46]

Furthermore, as the aim of translation is to convey the correct meaning of the original text and any translation that fails to meet this end is not a successful translation, therefore, the best strategy which should be adopted when translating the holy text is **communicative translation** in order to "relay to the target audience the meanings of the Qur’an rather than providing an archaic diction that can alienate the target reader. **Literal translation** of the Qur’an have produced ponderous and laboured styles in an attempt to optimize Qur’anic linguistic architectural charm, yet with minimal response from and effect on the target language audience",[47] and "if we want to capture in the target language what is obvious in the Qur’an and the intentionality (i.e. its intended message) involved in it, we suggest the use of **footnotes or commentaries** in order to illuminate the target text and avoid alienating target language audience".[48] The translator resorts to footnotes as a concession to communicative requirements as Hatim and Mason suggest.[49] In addition, the translator could resort to **transliteration** for the untranslatability of cultural voids especially when dealing with religious concepts voids which exist in the Holy Qur’an.[50] .

While **communicative translation** is regarded as a proper methodology for translating the Qur’anic text as a whole, on the other hand, it is also preferable to choose the ‘foreignizing’ method as a strategy when translating Qur’anic terminologies. And if so, then the ‘foreignizing’ method is to be the chosen one when translating the Holy Qur’anic terms, it should be put into practice in the following way: (1) special terms should be **transliterated** into English using italics; (2) such terms may be explained using brackets where a brief explanation is possible, otherwise, the term should be inserted into the main text and then given a detailed explanation in a footnote. The kind of terminology and vocabulary that we are having to deal with in this way belongs, of course, to that third category or lexical level mentioned above. These are the **culture-specific words**, or – to put it in another way – **culture-bound words**.

Such terms have to be ones for which there is no ready equivalent in the culture of the target language. They include words with a specific cultural dimension which can give rise to anxieties when they are translated by using words that are thought to be their equivalents in another language; for the receptor can only understand them within the context of his own cultural background, rather than in terms of what they actually mean in the source language. Terms that we shall now go on to discuss include the following: first that word expressing divine majesty, *Allah*, and then terms used in Islamic law such as *salat, sawm, zakat,* and *hajj*, plus the names of the Qur’anic *Suwar*.

3.5 Standards and Conditions Required for the Translator of the Holy Qur’an and the Importance of Committee Translation

There are two questions which deserve to be raised here about the translation of the Holy Qur’an, the first one is: what are exactly the standards and conditions required for the translator of the Holy Qur’an to be able to apply the above chosen methodology? Secondly, how exactly can committee and group research be the solution of the Qur’anic terms translation from Arabic into English?

For answering the first question one can suggest the followings: a translator of the holy Qur’an should have the following qualifications:

1. He should have a native like command of the SL (source language) and TL (target language).
2. He should be knowledgeable about the subject of the text he translates.
3. He should be aware of the syntactic, stylistic, lexical and other features of the two languages.
4. He should view translation not as a mechanical process but as a creative one .
5. A translator is also a reader, a thinker, and a critique.
6. Translation consists the full understanding of the message of the SL text which should be conveyed as accurately and as objectively as possible in the TL text.[51]
7. Serving the cause of the Holy Qur’an – providing exegesis, translating it and disseminating the light of

> its sublime teachings in all the world’s languages – remains a monumental task and a sacred trust that is fit to be undertaken only by religious people who are both scholarly and devout.

Furthermore, for answering the second question, one can say that translation of a holy book like the Qur’an requires that a group of people of different specializations (language, exegeses, phonetics, history, etc…) collaborate to be able to give a comprehensive picture of the Qur’an both from the point of view of its content as well as its form. This kind of translation is called **committee translation** which is likely to produce a TL text that is accurate and precise as a result of the collaborative effort of the people involved, furthermore, this kind of translation is able to produce the appropriate terminologies which should be used in translating the Qur’an for the knowledge possessed by the committee whose skills complement each other.[52] In addition, in **committee translation,** scholars can unify their efforts to produce a dictionary which includes the proper translation of all the Qur’anic terminologies. This dictionary will be a great help for all translators of the Holy Qur’an and for those who want to write about Islam or study its scripture.

3.6 Similarities and Differences between the Translation of both the Holy Qur’an and the Bible:

There are many similarities between the translation of both the Holy Qur’an and the translation of the Bible in relation to translating religious terms as well as to methodologies which should be followed.

The translators of the Bible have adopted a clear methodology in translating religious terms which have various meanings in the SL, as Morgechai Cogan put it "A key aspect of the new approach to translating "Biblical Hebrew into English" is the recognition that "a Hebrew term may have several nuances, depending on the context, and it is incorrect, if not misleading, to reproduce that term by a single term throughout. Thus in the drive to free the ancient text from perceived "mechanical translations," the modern versions have chosen clarity over consistency, doing away with the ambiguous turn of phrase."[53] This same approach has been adopted when translating Qur’anic terms which have several meanings into TL language. Furthermore, many scholars have preferred the method of footnotes for explaining obscure terms in the Bible and the Qur’an to the method of paraphrasing or over-translation, "as a concession to communicative requirements".[54]

On the other hand, the translation of the Holy Qur’an could not be regarded as a substitute for the Arabic Qur’an because "the divine Word assumed a specific, Arabic form, and that form is as essential as the meanings that the words convey".[55] Furthermore, since there are sharp cross-linguistic, rhetorical and socio-cultural variations between Qur’anic Arabic and English, to strike a balance between freedom and faithfulness to the original text, is very difficult to maintain, thus our translation can only provide an approximate natural linguistic and rhetorical equivalence to Qur’anic discourse with regard to form, content and response.[56] In contrast, the Bible, in Christian view, is the Bible no matter what language it may be written in.[57]

Another major difference between the translation of the Bible and the Holy Qur’an is that in Christianity they have faced the problem of translating the Bible text. For them textual variation had big influence on theology as Kenneth W. Clark put it: "Let us no longer implant the belief that doctrine is unaffected by textual emendation, whether for better or worse. The textual tradition of the Greek New Testament, he said, had always been characterized by a great variety of variants, some of them quite doctrinally consequential",[58] and these variants have been the product of translation. On the other hand, in the translation of the Holy Qur’an we are not encountered with such problem because there is only one Qur’anic version of the Arabic text which has no variants that have theological affects.

Chapter Four

Translating Qur’anic Terms: Some Practical Examples

4.1 The Term Used to Express the Divine Deity: Allah

The English language has no term that corresponds to the Arabic word for expressing the divine Deity, that is Allah. Usually the word Allah is translated into English as ‘God’. “The name Allah is for Muslims the supreme name. Allah is the eternal and uncreated Creator of the universe and all mankind”[59]. He is “the unique one”.[60].

This Arabic word Allah is a proper noun meaning the very highest divine nature, and Arab philologists have been divided on the question whether it is a derivative proper noun *(mushtaqq)* or formed spontaneously (*murtajal*). In the view of some Arab philologists who claim that it is not a derivative - and it is indeed like those proper nouns that are not derivatives – the word is not translatable into English, since proper nouns are untranslatable. On the other hand, most Arab philologists “regarded the proper name Allah as a derivative (*mushtaq*, *manqul*) a contraction of *’ilah*, and endeavored to attach *’ilah* to a triliteral root… Some ten derivations were suggested, from the following “roots”: 1) *’ilh* “to adore”, but as al-Zamakhshari pointed out that the verb *’alaha* is derived from the noun *’aliha*, “to be perplexed, confounded”, for the mind is confounded in the experience of knowing Allah (*waliha* has the same meaning); *’aliha ’ila*, “to turn to for protection, or to seek peace; 2) *lyh*, whence *laha* “to be lofty” and “to be hidden” (opinion from the Basrans); 3) *lwh* whence *lah*,”to create”; 4) *’awl* and *’ayl*, roots conveying the idea of “priority”…”.[61] Arab philologists have advanced several other opinions as to the origin of this word; however, there is no need to review all of them here and now[62].

Going according to the viewpoint of those who maintain that the word Allah is a derivative, the word conveys – as we have noted – several meanings. These meanings cannot be conveyed in the same way by the corresponding English *God* or the Spanish *Dios.* Therefore it seems best when we are translating for this word to be kept as it is and simply transliterated into English as Allah, while its meaning is explained either between brackets or in a footnote. This is the translation method known as ‘foreignizing’.

There is a further sound reason why we should keep this word in its original form. This is that the target reader who sees the English word *God* understands that word according to the traditional assumptions of his own culture and religion as to the concept of the Deity, which is that of the Trinity or some other doctrine that is incompatible with the Islamic concept of the indivisible oneness of Allah. If on the other hand, we keep the word Allah as it is, then the reader or receptor in the target language will be forced to come to terms with the true and correct signification of the word – something that is desirable and important in Qur’an translation.

Certain translators who prefer to stay with the word *God* rather than use the term Allah may raise the following objection. They may say that the target reader in English may suppose that the word Allah signifies one who is the Lord of Muslims and Arabs only, and that this is in contrast to the sense of the word *God*, which to that reader means the one who is Lord of all mankind. This sort of pleading is, however, unacceptable; for we can provide an explanation of the word in question at the outset and draw the reader’s attention to the real meaning of Allah either by using brackets or in a footnote. We should not forget that our concern is the translation of the Qur’an, which is an inimitable text, and that it is essential as far as possible to preserve its special terms and vocabulary as we seek to translate it properly, for fear of committing errors that would distort its message. When we are talking to an audience of English or Spanish speakers or others we can use *God* or *Dios* to avoid confusing them; however, if we are translating the Qur’an in written form we must keep the word Allah, and so should say “In the Name of Allah”.

On pursuing this question by examining some English translations of the Qur’an, the researcher have found that the translators fall into two groups: one that has used the word *God* (with a capital G) in their translation, and one that has preferred to keep the word Allah. It may be a useful exercise to go through the names of some of those who have translated the word Allah in *Bismillahir-rahmanir-rahim* and in other Qur’anic ’Ayat. The ones who translated it as *God* include Ross, Sale, Rodwell, Arberry, A. Yusuf ‘Ali, Asad and others. Those who opted to keep the Arabic term for the divine majesty include Abdul Hakim, Pickthall, Bell, Dawood, Khan, amongst others. In the Rodwell translation that has been given a commentary by Alan Jones, I have found that the latter was inclined to translate the word as Allah (as also was Edward Lane); however, Alan Jones fails to give any justification for so doing[63]. Nor have I noted any explanation offered for the choice made by any of the above-mentioned translators – whether those who used *God* or those who adhered to the original term.

Possibly those who translated Allah as *God* supposed that the latter was an exact equivalent in English[64]. We have shown above, however, that this is not a sound proposition.

4.2 Legal Terminology

Legal terms such as *salat, sawm, zakat, and hajj,* which have a particular meaning in Islamic Law took on those specific Islamic meanings after having had a certain linguistic value prior to the advent of Islam. Consequently, when dealing with these and similar terms, we have to take that same approach to the rendering of terms with cultural and religious connotations that we have already taken in translating the term for the divine majesty, Allah. This is the ‘foreignizing’ translation method; and here again we must distinguish between the linguistic meaning and the technical meaning of the same expression as used in the setting of the Qur’anic text.

4.2.1 The Term *Salat*

In order to translate this term into English or any other language we first of all need to consider how the word has developed and whether in fact the English word *prayer* is equivalent to the Arabic *assalat* which is the second pillar of Islam.

In Arabic dictionaries, *assalat* has the meanings of supplicatory prayer (*du‘a’*), benediction, the remembrance of the Divine Names[65], and exaltation[66]. One can say “I prayed for him”, meaning “I interceded for him and commended him”. For the Almighty One said: “…And pray for them. Verily your prayers are a source of security for them” (Surah 9 *Tawbah* v. 103),[67] and also: “He it is Who sends *assalat* (His blessings) on you…” (Surah 33 *Al-Ahzab* v. 43). So the *assalat* of Allah and the Prophet upon Muslims is in fact a way of commending them, and thus the Prophet (PBUH) himself said, “O Allah, send Your mercy down upon the House of Abu ’Awfa!” (thereby asking Him to be compassionate). The Almighty said: “Allah sends His *assalat* (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (Muhammad, PBUH) and also His angels too (ask Allah to bless and forgive him)” (Surah 33 *Al-Ahzab* v. 56). So again the *assalat* of Allah upon His Prophet refers to Him praising the latter to the heavenly host of angels; and then from the angels there is supplication and the asking of Allah’s forgiveness, something echoed also by human beings. As a technical term, however, *assalat* (ritual prayer) means the stipulation in Islamic Law regarding bowing and prostrating oneself, along with the other acts of *assalat* which Allah has ordered us to perform[68]. For the Almighty said: “ And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship)” (Surah 2 *Al-Baqarah* v. 43).

Thus the word *assalat* has, as already noted, several meanings in the Holy Qur’an, such as supplication or petition, showing mercy, asking for forgiveness together with the Islamic legal application of the word. When used in its technical sense, however, *assalat* cannot be equated with the English word *prayer*, for these reasons: 1) the word *salat* conveys the aforementioned linguistic meanings, where as prayer can never mean showing mercy; and 2) *assalat* is a word with a specific religious connotation and is a special concept in Islamic Law, and the word prayer cannot convey all these meanings – in fact the opposite is true; the target reader in the English language, on hearing the word prayer, will take it to mean the traditional religious rites of prayer in his own Christian or other faith. All of this tells us clearly that we must retain the word *assalat* as it is, and must not allow it to be translated as prayer[69].

Hans Wehr gives the meaning of *assalat*, as ‘the official Islamic prayer’[70]. So when we are translating the word we should in the first place render it in transliteration[71], and then explain the term using either brackets or a footnote, as appropriate. Most Qur’an translators – apart from Khan and Al-Hilali – have translated *assalat* as *prayer*[72]*;* Khan and Al-Hilali, however, have given the word in its transliterated form in English and then explained the word in a footnote. See their translation of the first verse in which *assalat* is mentioned, which is where the Almighty says: “ …and perform *assalat* …” (Surah 2 *Al-Baqarah* v. 3)[73].

Given that *assalat* is used in several senses in the Qur’an, translators should pay careful attention to these distinctions in meaning so as not to make mistakes; for this word is sometimes used in the Qur’an in its linguistic sense and sometimes in its legal sense. One thing that is noticeable is how most translators have, when rendering Surah 33 *Al-Ahzab* v. 43, made a mistake in translating the *assalat* coming from the angels as meaning mercy, when in fact the correct rendering should be ‘asking for forgiveness’; for *assalat* in the sense of mercy is something that can only come from Allah the Almighty. Khan and Al-Hilali have shown care in translating this verse as follows: “ He it is Who sends *assalat* (His blessings) on you, and His angels too (ask Allah to bless and forgive you)…”[74]. Others have it as: “It is He who blesses you and His angels…”[75].

4.2.2 The Term *Zakat*

When translating the word *zakat* we need to understand how it has developed etymologically and how it has come to acquire both its linguistic and its technical or legal meaning.

According to Ibn Faris, the letters *za’* and *kaf* plus the weak final consonant *ya’* form a root that denotes the ideas of growth, increase and also purification. In the words of the Almighty: “ Of their goods take alms, that so you might purify and sanctify them" (Surah 9 *Tawbah* v. 103).[76] In other words, *zakat* is something that purifies wealth and property[77].

In its technical, legal sense *zakat* is a special financial obligation paid at a specified time for specified people, and as the third pillar of Islam is a duty incumbent upon any Muslim who is able to discharge it.[78] Its name arises from the notions it contains of the hope of future blessing or of purification of the soul, that is developing the soul through acts of charity and other blessings…[79]. For Allah Almighty has said: "And be steadfast in prayer; practice regular charity..." (Surah 2 *Al-Baqarah* v. 43). Furthermore, "'Purification" is accomplished by contributing to the treasury of the community, and the distribution of these henceforward compulsory alms *Sadaqat*".[80]

When translating the word it is best to put it in its transliterated form in English (i.e. as *zakat*) and to elucidate its meaning in brackets or in a footnote. Because the word has a cultural and religious sense, Qur'an translators have had a number of different views as to how to render *zakat*, and so we see the following offerings with regard to this verse (Surah 2 *Al-Baqarah* v. 43):

Arberry: *pay the alms*.
Rodwell: *pay the legal impost*.
Irving: *pay the welfare tax*.
Ali: *practice regular charity*.
Fakhri: *give the alms tax*.
Dawood: *render the alms levy*.
Khan and Al-Hilali: *give zakat*.

As I see it, all these translations are correct; nonetheless it is impossible to come up with a word that conveys the essence of the term *zakat* in Islam – that is, one which makes sure that as well as the technical meaning we also get the idea of purifying and developing one's soul and one's worldly goods. None of the foregoing expressions is able to cover this range of meaning, and therefore it is preferable to retain the original word and to provide a detailed explanation of what *zakat* means in a footnote. The Hans Wehr dictionary gives several meanings for *zakat*: *alms-giving, alms, charity, alms tax (Isl. Law)* etc...[81]. In my view the most preferable course is to do what Khan and Al-Hilali have done, that is to discuss the word in a footnote, thereby offering a perfectly adequate explanation of it[82].

Translators have been careful to distinguish between the linguistic senses of *zakat* and its technical meaning. Thus most have done the right thing in their translations of the word *tazakka* in the verse where Allah says: " But those will prosper who purify themselves" (Surah 87 *Al-'A'la* v. 14). For here the word *tazakka* means 'purify oneself' -one of the linguistic meanings of *zakat*. Pickthall almost went astray when he rendered it as 'growth', because the nearest meaning in this particular context is that of purity. Arberry was on the right lines when he translated the word as 'cleansed': "Prosperous is he who has cleansed himself"[83].

4.2.3 The Term *Sawm*

In order to translate this term, again we need in the first instance to be aware of how it evolved linguistically into its technical, religious meaning. Ibn Faris tells us that the consonants *sad, waw* and *mim* form a root that denotes abstinence and keeping still in one place[84], and that abstinence from doing things like eating, speaking and walking is called *sawm*.[85] In the Holy Qur'an the Almighty says: "Behold, abstinence from speech have I vowed to the Most Gracious" (Surah 19 *Maryam* v. 26);[86] thus abstinence from speech and keeping silence is called *sawm*, as proven by the words from the very same verse: " ..and hence I may not speak to any mortal". Horses are also said to be practicing *sawm* if they are not moving around and eating their fodder, and in the words of the poet, "*Khaylun siyamun wa khaylun ghayru sa'imatin"* (*"Some steeds are abstaining, while others are not"*).

In Islamic Law *sawm,* which is the fourth pillar of Islam observed during the month of Ramadan, means the obligation one has to abstain intentionally, from dawn to sunset, from eating, drinking and sexual intercourse[87]. Now when we are translating this term in the Qur'an we must differentiate between the linguistic sense of abstaining or refraining from something such as speaking (as in verse 26 of the Surat *Maryam* which we cited above) and the technical, legal meaning that it has in the verses about the imposition of fasting in the Surat *Al-Baqarah* (vv. 183-187).

While investigating to see how this term has been translated, I have found that most translators render it with the word *fasting*, with some adding an explanation of the word amongst the footnotes, as A. Yusuf 'Ali[88] and Muhammad Asad[89] have done. Khan and Al-Hilali, however, have retained the word in transliteration, providing an explanation of its technical meaning in a footnote with the words: " *As- sawm* means fasting i.e.

not to eat or drink or have sexual relations etc. from the *’Azan* of the *Fajr* (early morning) prayer till the sunset”[90]. Nonetheless Khan and Al-Hilali failed, when translating the word, to pay sufficient attention to its linguistic meaning, i.e. refraining from speaking and keeping silence, in the Qur’anic words: “ Behold, abstinence from speech have I vowed to the Most Gracious, hence I may not speak to any mortal” (Surah 19 *Maryam* v. 26). Here *sawm* means abstaining from speaking, not just abstaining in general: in other words, it means, “ I have made it obligatory for myself to keep silent before Allah, so I shall not speak to anybody” - for being silent was an expression of piety in their form of religion, but not so under the Shari’a given by our Prophet Muhammad (PBUH)[91]. So Khan and Al-Hilali ought not to have rendered *sawm* by using the word *fast*; they should have translated it simply as ‘abstinence from speech’, as did Muhammad Asad, who translated that verse as follows: “ And if thou shouldst see any human being, convey this unto him: Behold, abstinence from speech have I vowed unto the Most Gracious”[92]. Muhammad Asad was correct in translating it so, whereas other translators made a mistake when they translated the word *sawm* as *fast*. For if we render the word *sawm* in this verse as *fast* when it means abstinence from speech, that will be erroneous since the English word *fast* never has the meaning of abstinence in general.

Khan and Al-Hilali, following most other translators, have put: “…I have vowed a fast unto the Most Beneficent…”[93]. Irving has: “…I have vowed to keep a fast to the Mercy-giving whereby I’ll never speak to any person today”[94]. Arberry[95], A. Yusuf ‘Ali[96], Pickthall[97] and others have done likewise.

As it had been discussed above in chapter three, it is believed that the proper way of translating the technical sense of *swam* is to retain the original word in a transliterated form and to insert an explanation of its meaning in a footnote or between brackets.

4.2.4 The Term *Ḥajj*

To translate the word *hajj* we need once again to understand the etymological development of the word. According to Ibn Faris, the basic root meaning is that of journeying to a place, and all such journeying is *hajj*.[98] Later the word acquired the more specific sense in Islamic Law of journeying to the Sacred Haram of Mecca in order to perform certain special ceremonies[99]. Hajj is the fifth of the five pillars (*’arkan*) of Islam[100].

This expression is not translatable into English since it carries specific cultural and Islamic religious meanings that are not matched by the English word *pilgrimage*. In English the word *pilgrim* denotes a person who travels a lot or who journeys to visit a holy site such as Canterbury Cathedral; or it can mean one of those English emigrants who founded the first settlement in New England (in what was later to be the U.S.A.) in 1620[101]. When the target reader in English sees the word *pilgrimage*, he thinks of it in terms of the meaning it has in Anglophone culture and in the Christian religion; moreover this word does not carry the same sense of being bound for a specific place as the word *hajj* does. These two considerations oblige us to keep the term in question as *hajj* and to discuss its meaning in brackets or with a footnote. This is what has been done by Khan and Al-Hilali in their translation; Muhammad Asad has done the same, adding an explanation of the word in English using a footnote. Hans Wehr, meanwhile, explains the word *hajj* as ‘the official Muslim pilgrimage to Mecca’[102].

The translation method I have applied in the case of the above-mentioned legal terms is that of ‘foreignization’. This is an approach that does justice to a term, in the sense of respecting its true meaning within its own cultural and religious setting, and also one that obliges the target reader to make some effort to read and understand explanations that accompany the translation of the source text[103].

Although the above method is generally preferable, we have to acknowledge that the translator or translators may see fit to follow new approaches that are a blend or hybrid of several methodologies when it comes to translating technical terms. Some have indeed suggested that the best way to deal with special terminology and concepts in translation is for two persons to take on the translation process: one an expert in the source language and the other an expert in the target language. In this way both translators can make the necessary effort to come up with the closest and most appropriate equivalent terms and so avoid having to include a plethora of explanatory footnotes[104].

4.3 Translating the Names of the Qur’anic *Suwar*

Now that we have learned about the fundamental principles and preferred methodology governing the translation of Islamic legal and other terms, how should translators deal with the names of the Qur'anic*Suwar* ? The maxim to follow is this: these names should be kept as they are and not be translated, but rather rendered phonetically, in other words transliterated, in the Roman alphabet; and there is no reason why translators should not, in an introduction to each *Surah*, write about what the name means, using any available equivalents in English. In cases where the names lack any equivalent in the target language – for example in the case of the 'abbreviated letters' (or mysterious letters at the beginnings of some *Suwar*) such as *Ta-Ha* – the translator should offer the necessary explanation as to why these letters come at the beginning of the *Surah* and say why the *Surah* is named after them. It is not correct to translate them, as some have done with *Ta-Ha*, by saying, "O Man" – for this is certainly not the name of the *Surah*!.[105]

The reason why we do not permit the names of the *Suwar* to be translated, rather than kept in their original form, is that these names are proper nouns and as such must be treated properly in a translation; just as we would not allow the proper name 'Abdullah to be rendered as 'Servant of God', but rather keep it as it is, so the same rule applies to the names of the *Suwar*.

Qur'an translators have varied in their approaches to this, but most have translated these names and then put their translations as titles[106] in front of the names of the *Suwar* rather than using the original names: so for example we have "The Cow (*Al-Baqarah*)" and "The Cave (*Al-Kahf*)", etc. However Khan and Al-Hilali and Hashim 'Amir 'Ali[107] have retained the original names transliterated into English, and have at the start of each *Surah* supplied a translation of the meaning of its name. Some translators, for example Rodwell, have discussed the meaning of the name of a particular *Surah* at the beginning of that *Surah* and have then given just the serial number of the *Surah*, minus its name, at the top of each related page of the translation.

Almost all translators, then, have discussed the meanings of the names of the *Suwar*; however, they have varied widely in the way they have presented them. A comparative study of how the names of the *Suwar*have been rendered in the numerous translations of the meanings of the Qur'an, is bound to reveal a considerable disparity between them. This confirms our need to stick to the original names. For example, some people have translated the *Surat 'Al- 'Imran* as 'The House of 'Imran', while others have called it 'The Family of *'Imran*'; the *Surah Al-'Ikhlas* has been rendered variously as, for example, 'The Purity', 'Sincerity or Faith', 'The Unity', 'The Declaration of God's Perfection' and 'Sincere Religion'; the *Surat Al-Falaq* has been translated as 'the Day Break', 'The Dawn', 'Dawn', 'The Rising Dawn' and 'Day Break'; and *Surat An-Nas* has become either 'Mankind' or 'Men'.

CONCLUSION

The study of terminology is an academic discipline in itself, and a very important subject whose every aspect and methodology cannot possibly be covered by a study such as the present one. It has, however, been the objective of this study to present to translators of the meanings of the Holy Qur'an two main approaches of translation in general and to the translation of technical terms in particular, namely the 'domesticating' and the 'foreignizing' methods. It is the second of these methods that has been deemed preferable by the present researcher, especially when it comes to terms that have special cultural and religious meanings and connotations.

In presenting this study I have offered practical instances that have arisen in the rendering of the word Allah and of such technical and legal terms *assalat, sawm, zakat, and hajj*, along with the names of the Qur'anic *Suwar*. I have also shown just how necessary it is to retain each term as it is in the source text (i.e. the Qur'an) and to render it phonetically by means of transliteration, additionally providing explanations either between brackets in the text itself or in footnotes. By so doing a translator will have achieved the desirable aim of preserving the original term together with its special cultural and religious significance by means of providing detailed commentaries.

Furthermore, this article has suggested committee translation as a practical solution for the problems that encounter the translator of the Holy Qur'an. Committee translation could produce a unified dictionary for all the Qur'anic terminologies which will help all those who are involved in the process of translating this holy text or those who are writing about Islam. Therefore, the standards which every translator of the Holy Qur'an must acquire has been outlined.

In conclusion, the 'foreignizing' methodology that has been chosen in this article could be applied to all terminologies in the Holy Qur'an through transliteration especially when the translation is done by a committee translation whose members acquire the above mentioned standards. And this article, it is hoped, could be a candle lightened on this road for future and deeper studies in this discipline.

NOTES

(1) Peter Newmark*, A Textbook of Translation*, (Hertforshire: Prentic Hall Europe, 1998), 2nd ed., pp.45-46.

(2) See Peter Newmark, *A Textbook of Translation*, (Essex: Pearson Education Limited, 2000), 3rd ed., p.46.

(3) Asim Isma'il 'Ilyas, *Linguistic and Extra-Linguistic Problems in the Translation of the Holy Qur'an, Ph.D. thesis*, St. Andrew's University, U.K., 1981), p.35. (Hereafter cited as: Ilyas, *Linguistic*).

(4) Manna' Al-Qattan,, *Mabahith fi 'Ulum al-Qur'an*, (Beirut, 1990), 22nd ed., p.313.

(5) Georges Mounin, *Al-masa'il al-nazariyyah fi al-tarjamah,* translated by Nassif Zeitun, (Beirut, 1994/1415), 1st ed., p. 31. Eugene Nida said about translation: "Translation consists in producing the receptor language the closest natural equivalent to the message of the source language, first in meaning and secondly in style", see Eugene Nida, "Principles of Translation as Exemplified by Bible Translating", "in *Language Structure and Translation*, *Essays by Eugene Nida*, ed. by Anwar S. Dil, (Stanford, California: Stanford University Press, 1975), 1st ed., pp.24-32.

(6) *Ibid.*

(7) Peter Newmark, *A Textbook of Translation*, (Essex: Pearson Education Limited, 2000), p.5.

(8) Roger T. Bell, *Translation and Translating: Theory and Practice*, (London and New York: Long man, 1998), p.5. There is no perfect definition for translation in the sense that any definition will arise from theoretical position e.g. a preference for either, therefore, we find many definitions for it such as: "Translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language*", Ibid.*, p. 6, in addition, translation was also defined as: "The interpretation of linguistic/verbal text in a language different from its own", Omar Sheikh al-Shabab, *Interpretation and the Language of Translation, Creativity and Convention in Translation*, (London: Janus Publishing Company, 1996), 2nd ed., p.8.

(9) Ilyas, *Linguistic*, p. 359.

(10) Georges Mounin, *Al-masa'il al-nazariyyah fi al-tarjamah*, p. 72.

(11) Compare with Omar Sheikh al-Shabab, *Interpretation and the Language of Translation, Creativity and Convention in Translation*, (London: Janus Publishing Company, 1996), 2nd ed., pp.5-6, 8-9; and compare with Roger T. Bell, *Translation and Translating: Theory and Practice*, pp. 6-7. See also Shukri 'Aziz Al-Madi, *Min 'Ishkaliyyat al-naqd al-'arabi al-jadid*, (Beirut, 1997), 1st ed., p. 38.

(12) Hussein Abdul-Raof, *Qur'an Translation, Discourse, Texture And Exegesis*, (Surry: Curzon Press, 2001), p.180.

(13) Arthur J. Arberry, *The Koran Interpreted,* (Oxford: Oxford University Press, 1998), p. xii.

(14) Muhammad Marmaduke William Pickthall, *The Meaning of the Glorious Qur'an,* (Istanbul: Cagri Yayinlari, 1996), p. xiii.

(15) 'Uthman 'Abd al-Qadir Al-Safi, *Al-Qur'an al-karim, bid'iyyat tarjamat alfazihi wa ma'anihi wa tafsirihi, wa khatar al-tarjamah,* (Beirut, 1992/1413), 1st ed., pp. 110 – 118.

(16) Muhammad Salih Al-Bundaq, *Al-mustashriqun wa tarjamat al- Qur'an al-karim*, (Beirut, 1983/1403), 2nd ed., pp. 75-79. Compare also with J. D. Pearson, art. "Kur'an", in *Encyclopeadia of Islam*, 2nd ed., ed. by C. E. Bosworth, E. Van Dozel and others, (Leiden: Brill, 1986), vol.v, p.429.

(17) Muhammad 'Abd al-'Azim Al-Zurqani, *Manahil al-'Irfan fi 'Ulum al-Qur'an*, (Cairo: Arabic Books Revival Publishing House, 1943/1362), vol.2, p. 92. Compare with Omar Sheikh al-Shabab's previous definition of translation. See Omar Sheikh al-

Shabab, *Interpretation and the Language of Translation,* p.8, see also *ibid.*, pp.39 where Sheikh al-Shabab says; "Interpretation in a new language is defined as transfomulating a linguistic/ verbal text, or part of it, after interpreting it to a language other than its own".

(18) The well known exegete al-Zamakhshari has allowed the translation of the meanings of the Holy Qur'an depending on the following verse: (And We sent out not any Messenger except with the tongue of his people that he might clarify to them (Surah 14 *Ibrahim* v. 4), al-Zamakhshari commented on this verse by saying: "The Prophet was sent to all mankind, but that there was no need to reveal the Qur'an in all the languages of mankind, since the message could be conveyed in all languages through translation". see Mahmud b. 'Umar al-Zamakhshari, *al-Kashshaf*, ed. 'Abd al-Razzaq al-Mahdi, (Beirut: Dar 'Ihya' al-Turath al-'Arabi, n.d.), vol.2, p.507. See also Ismat Binark and Halet Eren, *World Bibliography of Translations of the Meanings of the Holy Qur'an Printed Translations-1515-1980*, (Istanbul: Research Centre for Islamic History, Art and Culture, Renkler Matbaasi, 1406/1989), p.xxv.

(19) The first translation by Muslims was made in the 4th/10th century and the first by others in the 6th/12th century. Compare with Mustafa Nejat Sefercioglu, *World Bibliography of Translations of the Holy Qur'an in Manuscript Form*, ed. by Ekmeleddin Ihsanoglu, (Istanbul: Research Center for Islamic History Art and Culture, 2003), p.xiii and compare with Ismat Binark and Halet Eren, *World Bibliography of Translations of the Meanings of the Holy Quran Printed Translations-1515-1980*, pp.xxiii, xxix, xxxiv. See also J. D. Pearson, art. "Kur'an", in *the Encyclopeadia of Islam*, 2nd. ed, ed. by C. E. Bosworth, E. Van Dozel and others, vol.v, p. 431.

(20) See *Al-Khaleej newspaper*, no. 7237 of Saturday, 25 Dhu al-Qi'dah 1419 (13 March 1999), p. 34, column 3.

(21) M. Teresa Cabre, "Terminology Today", in *Terminology, LSP and Translation, Studies in Language Engineering in Honour of Juan C. Sager*, ed. by Harold Somers, (Amesterdam: John Benjamins Puplication Company, 1996), pp. 16, 19-20.

(22) *Ibid.*, p.20.

(23) Compare with Eugene Nida, "Difficulties of Translating Hebrew 1 into Southern Lengua", in *Language Structure and Translation*, *Essays by Eugene Nida*, ed. by Anwar S. Dil, (Stanford, California: Stanford University Press, 1975), 1st ed., pp.71-73.

(24) M. Teresa Cabre, "Terminology Today", in *Terminology,* p.22.

(25) See *ibid.*, p.25, and Maria Pozzi, "Quality Assurahnce of Terminology Available on the International Computer Networks", in *Terminology*, p.69.

(26) Compare with Eugene Nida, "Principles of Translation as exemplified by Bible Translating", in *Language Structure and Translation*, *Essays by Eugene A. Nida*, pp.24-32.

(27) Eugene Nida, *Nahwa 'ilm lil-tarjamah*, translated by Majid al-Najjar, (Baghdad: Matbu'at Wizarat al-'I'lam, Dar al-Hurriyya lil-tiba'a, 1976), pp. 465–504. Original title: Eugene A. Nida, *Toward a Science of Translating*, (Leiden: E.J. Brill, 1964), pp.241-251.

(28) *Ibid.*, pp. 167 – 168.

(29) Nida states: "There are four principal means of dealing with problems arising out of conflicts between formal and functional equivalents. First, one may place a term for the formal equivalent in the text of the translation and describe the function in a footnote – a characteristic procedure in an F-E translation…" For more on these methods, see *ibid.*, p.172.

(30) *Ibid.*, pp.167-168.

(31) Nida says: "In the New Testament, for example, the word *tapeinos,* usually translated as 'humble' or 'lowly' in English, had very definite emotive connotations in the Greek world, where it carried the pejorative meanings of 'low', 'humiliated', 'degraded', 'mean', and 'base'. However, the Christians, who came principally from the lower strata of society, adopted as a symbol of an important Christian virtue this very term, which had been used derisively of the lower classes.

Translations of the New Testament into English cannot expect to carry all the latent emotive meanings in the Greek word. Similarly, such translations as ‘anointed’, ‘Messiah’, and ‘Christ’ cannot do full justice to the Greek *Christos*, which had associations intimately linked with the hopes and aspirations of the early Judaeo-Christian community. Such emotive elements of meaning need not be related solely to terms of theological import. They apply to all levels of vocabulary…” *Ibid.*, p.171.

(32) *Ibid.*, p.245.

(33) *Ibid.*, pp. 245.

(34) *Ibid.*, pp.165, 171-172. Compare with Eugene Nida, “Implication of Contemporary Linguistics for Biblical Scholarship”, *in Language Structure and Translation*, *Essays by Eugene A. Nida*, pp.266-267.

(35) *Ibid.*, pp.159, 165. The following example is given of this type of translation: “in translating the Hebrew text of Genesis 2:23, in which the Hebrew word *isshah* ‘woman’ is derived from *ish* ‘man’, we can use a corresponding English pair, *woman* and *man*”. *Ibid.*, p. 165.

(36) *Ibid.*, p.167, and compare with p.159.

(37) *Ibid.*, p.167.

(38) Lawrence Venuti, *The Translator’s Invisibility: A History of Translation*, (New York: Routledge, 1997), pp. 20-21.

(39) Eugene Nida, *Toward a Science of Translating*, p.159.

(40) Lawrence Venuti, *The Translator’s Invisibility*, p. 21.

(41) *Ibid.*

(42) *Ibid.*

(43) Eugene Nida, *Toward a Science of Translating*, p.163.

(44) Lawrence Venuti, *The Translator’s Invisibility,* p. 21.

(45) *Ibid.*, pp. 20-21. Venuti has given the ‘foreignization’ method the name **‘resistancy’** since it avoids the domineering fluency approach and challenges the target-language culture by showing a greater concern for that of the source language.

(46) The German philosopher Friedrich Schleiermacher, in a lecture he gave in 1813 on the different methods of translating, stated: “There are only two [methods]. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him[this being the method we have chosen and referred to as the ‘foreignizing’ method]; or he leaves the reader in peace, as much as possible, and moves the author towards him[this being what we have referred to as the ‘domesticating’ method]”. Lawrence Venuti, *The Translator’s Invisibility*, pp. 19-20.

(47) Hussein Abdul-Raof, *Qur’an Translation, Discourse, Texture And Exegesis*, p.182.

(48) *Ibid.*, p.140.

(49) *Ibid.*, p.140.

(50) *Ibid.*, p.47.

(51) See Douglas Robinson, *Who Translates?, Translator Subjectivities Beyond Reason*, (Albany: State University of New York Press, 2001), p.1; and see also Walter Benjamin, "The task of the Translator", in *The Translation Studies Reader*, ed. by Lawrence Venuti, (London: Routledge, 2000), 1st ed, pp.19-20.

(52) ‘Abdul Sahib Mehdi ‘Ali, *A Dictionary of Translation and Interpreting*, (Sharjah: the University of Sharjah, 2002), 1st ed., p.32.

(53) Morgechai Cogan, *The Anchor Bible 1Kings, A New Translation With Introduction And Commentary*, (New York: Doubleday, 2001), 1st ed., p.86.

(54) Hussein Abdul-Raof, *Qur’an Translation, Discourse, Texture And Exegesis*, p.140-141.

(55) *Ibid.*, p.179.

(56) *Ibid.*, pp.182-3

(57) *Ibid.*, p.179.

(58) Peter Thuesen, *In Discordance With The Scriptures, American Protestant Battles over Translating the Bible*, New York: Oxford University Press, 1999), 1st. ed., p.146.

(59) Ian Richard Netton, *A Popular Dictionary of Islam*, (Surrey: Curzon Press, 1997), 2nd ed., pp.30-31.

(60) L. Gardet, art. “Allah”, in *the Encyclopeadia of Islam*, 2nd. ed., by H.A.R. Gibb, J. Schacht and others, vol.i, p.406.

(61) D.B. Macdonalds, art. “Ilah”, in *the Encyclopeadia of Islam*, 2nd. ed., by B. Lewis, J. Schacht and others, vol.iii, pp.1093-1094.

(62) Al-Husayn bin Muhammad Al-Raghib al-Isfahani,

Al-mufradat, (Bierut: Dar al-Ma‘rifah), pp. 31-32.

(63) J. M. Rodwell, *The Koran,*, *Translated from the Arabic*, ed. Alan Jones, (London: Everyman, 1999), p.431.

(64) See Sa‘id Isma‘il Sini, *Tarjamat Ma‘ani al- Qur'an al-Karim wa Muqtarahat li- Tahsiniha*, (al-Madina al-Munawwara: Matba‘at al-Narjis, 2002), 1st ed., p.97.

(65) G. Monnot, art. “salat”, in *the Encyclopeadia of Islam*, 2nd. ed. by C.E. Bosworth, E.Van Dozel and others, (Leiden: Brill, 1995), vol.vii, p.925.

(66) Compare with Ibn Faris, *Mu‘jam maqayis al-lughah*, ed. by ‘Abdussalam Harun, (Beirut: Dar al-jil, n.d.), vol. 3, p. 17 and compare with al-Raghib al-Isfahani, *Al-mufradat*, pp. 287-288.

(67) Compare with Muhammad b. Jarir, al-Tabari, *Jami‘ al-Bayan*, (Beirut: Dar al-Fikr, 1405), vol.11, p.16; ’Isma‘il b. ‘Umar b. Kathir, *Tafsir Ibn Kathir*, (Beirut: Dar al-Fikr, 1401), vol.2, p.387; and Muhammad b. ’Ahmad al-Qurtubi, *al-Jami‘ li-’Ahkam al-Qur’an*, (Cairo: Dar al-Sha‘b, n.d.), vol.8, p.235.

(68) *Ibid.*. Compare with G. Monnot, art. “salat”, in *the Encyclopeadia of Islam*, 2nd. ed., vol.vii, p.925. See also Ibn ‘Abidin, *Radd al-Muhtar ‘ala al-Durr al-Mukhtar Sharh Tanwir al-Absar*, vol.2, pp.3-4; al-Sarkhasi, *Kitab al-Mabsut*, vol.1, pp.4-5; al-Burzuli, *Fatawa al-Burzuli*, vol.1, pp.248-249; and al-Nasafi, *al-Bahr al-Ra’iq Sharh Kanz al-Daqa’iq*, vol.1, p.423.

(69) For an opposite view see the following article ‘Abd al-Rahman al-Jumhur and Muhammad al-Batal, “Tarjamat Ma‘ani al-Qur’an bayna Nazariyyatayn: al-Dilaliyyah wa al-Tadawuliyyah”, in *the Proceedings of the Symposium : Nadwat Tarjamat Ma’ani al-Qur’an–Taqwimun li-al-Madi wa Takhtitun li- al- Mustaqbal*, organized by King Fahd Complex for Printing the Holy Qur’an, in Medinah between 23-25 of April, 2002, pp.16-17.

(70) Hans Wehr, *Arabic-English Dictionary*, (New York: Spoken Language Services, Inc., 1976), 3rd ed., p.524. Compare with Ian Richard Netton, *A Popular Dictionary of Islam*, pp.222-223.

(71) Transliteration in Arabic means: *al-naqharah*.

(72) Compare: T.B. Irving, *The Qur’an*, (India: Good word Books, 1999), p.5; J.M. Rodwell, *The Koran, Translated from the Arabic*, ed. Alan Jones, p. 6; Arberry, *The Qur’an Interpreted*, p. 9, A. Yusuf ‘Ali, *The Holy Qur’an*, p. 27; N.J. Dawood, *The Koran, Translated with Notes*, (London: Penguin Classics, reprinted 1993), 5th ed., p.11.

(73) M Hilali, and M Khan, *Interpretation of the Meanings of the Noble Qur’an*, (Riyadh: Darussalam, 2001), p. 19.

(74) *Ibid.,* p. 774.

(75) Arberry*, The Qur’an Interpreted*, p. 432.

(76) Compare with al-Tabari, *Jami‘ al-Bayan*, vol.1, p.15; Mahmud b. ‘Umar al-Zamakhshari, *al-Kashshaf*, vol.2, p.507; Compare with Muhammad b. Muhammad Abu al-Su‘ud, *Tafsir Abi al-Su‘ud*, (Beirut: Dar ’Ihya’ al-Turath al-‘Arabi, n.d.), vol.4, p.99; and Mahmud al-’Alusi, *Ruh al-Ma‘ani*, (Beirut: Dar ’Ihya’ al-Turath al-‘Arabi, n.d.), vol.11, p.14.

(77) Ibn Faris, *Mu’jam maqayis al-lughah*, vol. 3, p. 71.

(78) See Ibn ‘Abidin, *Radd al-Muhtar ‘ala al-Durr al-Mukhtar Sharh Tanwir al-Absar*, vol.3, pp.170-171; al-Sarkhasi, *Kitab al-Mabsut*, vol.2, p.149; and al-Nasafi, *al-Bahr al-Ra’iq Sharh Kanz al-Daqa’iq*, vol.2, pp.352-353.

(79) Al-Raghib al-Isfahani, *Al-mufradat*, p. 218. Compare with Ian Richard Netton, *A Popular Dictionary of Islam*, p.263.

(80) G. Monnot, art. “salat”, in *the Encyclopeadia of Islam*, 2nd. ed., vol.vii, pp.925-926.

(81) Hans Wehr, *Arabic-English Dictionary*, pp.379-380.

(82) Khan and Al-Hilali, *Interpretation of the Meaning of the Noble Qur’an*, p. 16, footnote No 2.

(83) Arberry*, The* Qur’an *Interpreted*, p.641.

(84) See C.C. Berg –(Ed.), art. "Swam", in *the Encyclopeadia of Islam*, 2nd ed., by C. E. Bosworth, E Van Dozel and others, (Leiden: Brill, 1997), vol.ix, p.49.

(85) We find in *the Encyclopeadia of Islam* that “the original meaning of the word is “to be at rest”. *Ibid.*

(86) Compare with al-Tabari, *Jami‘ al-Bayan*, vol.22, p.128; and al-Qurtubi, *al-Jami‘ li ’Ahkam al-Qur’an*, vol.11, p.98.

(87) Compare Ibn ‘Abidin, *Radd al-Muhtar ‘ala al-Durr*

al-Mukhtar Sharh Tanwir al-Absar, vol.3, pp.330-331; al-Nasafi*, al-Bahr al-Ra'iq Sharh Kanz al-Daqa'iq*, vol.2, p.-447,452; Ibn Faris, *Mu'jam maqayis al-lughah*, vol.3, p. 323, Al-Raghib al-Isfahani, *Al-mufradat*, p.293, and Ian Richard Netton, *A Popular Dictionary of Islam*, p.227.

(88) A. Yusuf 'Ali, *The Holy Qur'an*, p.72, footnote No 188.

(89) Muhammad Asad, *The Message of The Qur'an*, (Gebralter: Dar al-Andalus, 1980), p.38, footnote No 155.

(90) Khan and al-Hilali, *Interpretation of the Meaning of the Noble Qur'an*, p. 65, footnote No 1.

(91) See *al-Tafsir al-Muyassar*, printed by Mujamma' al-malik Fahd li tiba'at al-mushaf, (al-Madinah, n.d.), p.307.

(92) Muhammad Asad, *The Message of the Qur'an*, p. 460. M.A.S. Abdel Haleem translated this verse correctly, he said: "So eat, drink, be glad, and say to anyone you may see: "I have vowed to the Lord of Mercy to abstain from conversation, and I will not talk to anyone today". M.A.S. Abdel Haleem, *The Qur'an, A New Translation*, (Oxford: Oxford University Press, 2004), p.192.

(93) Khan and al-Hilali*, Interpretation of the Meaning of the Noble Qur'an*, p. 564.

(94) Irving, *The Qur'an*, p. 161.

(95) Arberry, *The Qur'an Interpreted*, p. 305.

(96) A. Yusuf 'Ali, *The Holy Qur'an*, p. 773. A. Yusuf 'Ali makes an erroneous comment on this verse in his footnote no. 2479 when he says that what *sawm* means here is abstinence from certain kinds of food and from sexual intercourse, p.773.

(97) M. Pickthall, *The Glorious Qur'an*, p. 307.

(98) Ibn Faris, *Mu'jam maqayis al-lughah*, vol. 2, p. 30, and Al-Raghib al-Isfahani, *Al-mufradat*, p. 115. Compare with Muhammad b.'Umar al-Razi, *al-Tafsir al-Kabir*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1421/2000), vol.4, p.144; al-Qurtubi, *al-Jami' li-'Ahkam al-Qur'an*, vol.2, p.181; and Muhammad b. Yusuf Abu Hayyan al-Andalusi, *al-Bahr al-Muhit*, ed. 'Adel 'Ahmad 'Abd al-Mawjud and 'Ali Mu'awwad, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1422/2000), vol.1, p.628.

(99) See Ibn 'Abidin, *Radd al-Muhtar 'ala al-Durr al-Mukhtar Sharh Tanwir al-Absar*, vol.3, p.447; and al-Nasafi*, al-Bahr al-Ra'iq Sharh Kanz al-Daqa'iq*, vol.2, pp.537-538.

(100) A.J. Wensink, art. "Hadjdj", in *the Encyclopeadia of Islam*, 2nd. ed., ed. by B. Lewis, J. Schacht and others, vol.iii, p.31.

(101) See Munir Al-Ba'labaki, *Al-Mawrid English-Arabic Dictionary*, (Beirut: Dar al-'ilm lil-malayin, 1992), p. 688.

(102) Hans Wehr, *Arabic-English Dictionary*, p. 156.

(103) For other views compare with Hasan Ghazala, "Tarjamat al-Mustalahat al-Islamiyyah: Mashakil wa Hulul", in *the Proceedings of the Symposium : Nadwat Tarjamat Ma'ani al- Qur'an – Taqwimun li-al-Madi wa Takhtitun li- al- Mustaqbal*, organized by King Fahd Complex for Printing the Holy Qur'an in Medinah between 23-25 of April, 2002, pp.21-23, and Mahmud b. Isma'il Saleh, "al-'Alfaz al-Islamiyyah wa 'Asalib Mu'alajatiha fi al-Nusus al-Mutarjamah", in *ibid.*

(104) Khadiga Karrar El Shaikh, *Principles and Problems of the Translation of Scriptures: the case of the Qur'an*, *Ph.D. Temple University*, 1985, p. 300.

(105) Muhammad Asad, *The Message of the Qur'an*, p. 470. For more informations about the names of the *Suwar*see A.T. Welch, art. "Kur'an", in *the Encyclopeadia of Islam*, 2nd. ed., ed. by C. E. Bosworth, E Van Dozel and others, vol.v, pp.409-410.

(106) Compare with M.A.S. Abdel Haleem's new translation of the Qur'an cited above.

(107) Hashim 'Amir 'Ali, *The Message of the Qur'an*, (Tokyo: Charls E. Tuttle Company, Inc., 1974).

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دراسة نقدية للمنهج المعتمد في ترجمة المصطلحات الدينية والشرعية في القرآن الكريم مع تطبيقات على بعض المصطلحات القرآنية

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ملخـص

الحمـد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين. وبعد، فقد أردت في هذا البحث أن ألقي الضوء على جانب مهم من جوانب ترجمة القرآن الكريم؛ ألا وهو ترجمة المصطلحات الدينية والشرعية وترجمة أسماء السور، وعرضت للمناهج المتعددة في ترجمة المصطلحات عامة، ثم تكلمت عن المنهج الذي أرجحه في ترجمة مصطلحات القرآن الكريم الدينية والشرعية التي تحمل أبعاداً ثقافية دينية. وقدمت لبحثي بمقدمة عن معنى الترجمة وحكمها. وينقسم هذا البحث إلى ثلاثة أقسام رئيسة وخاتمة.

أما القسم الأول فيتضمن مقدمة في تعريف الترجمة وحكمها. وأما القسم الثاني فيتناول عالمية الإسلام وعلاقتها بترجمة معاني القرآن الكريم، وأما القسم الثالث فيتناول مناهج ترجمة المصطلحات الدينية والشرعية في القرآن الكريم إلى اللغة الإنجليزية (الله - الصلاة - الصوم - الزكاة - الحج - وأسماء السور). وينقسم هذا القسم إلى مبحثين:

1. **المبحث الأول**: مقدمة عن مناهج ترجمة المصطلحات بعامة والمصطلحات الدينية والشرعية في القرآن الكريم بخاصة.
2. **المبحث الثاني**: أمثلة تطبيقية على ترجمة المصطلحات الدينية والشرعية السابقة في القرآن الكريم.

وأخيراً تأتي الخاتمة.

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